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Ten Modest QUERIES,

HUMBLY OFFER'D

To the most serious Consideration of the Right Reverend Father in God,

THOMAS

Lord Bishop of Saint *Davids*;

AND

That they may be Communicated to the rest of the Clergy, at his Primary Visitation now held for that Diocess.

By a True and Sincere Member of the Church of England, *and a well-wisher to his Lordship in all things that are good and honest.*

QUERY I.

WHether every Bishop and Clergy-man take not an Oath of Canonical Obedience to his Metropolitan the Arch-Bishop.

If so, Whether a Bishop or inferiour Clergy-man, can without incurring the Guilt of Perjury, disobey his Metropolitan in *licitis & honestis*.

A QUERY.

[London, 1687]

QUERY II.

Whether every inferiour Clergy-man is not bound in a Stricter Tye of obedience to his Metropolitan, whom he knows to be ſtanch, and firm to his Religion, than to his Dioceſan, whom he has ſome reaſon to ſuſpect, becauſe he has only his own word for his Integrity, tho' his Actions may declare the contrary?

QUERY III.

Whether a private Miniſters refuſing to read a Thing publickly in his Church, becauſe he knows it to be contrary to his Conſcience, and deſtructive to his Religion; be a ſufficient Reaſon for a Proteſtant Biſhop to abſtain from Church, and turn his back on the bleſſed Sacrament on the Lord's day?

QUERY IV.

Whether a matter of Conſcience, or ſcruple ariſeing at any time in Gods Church, the inferiour Clergy are to follow the Opinion of 20 Biſhops whom they know to be ſtedfaſt and firm in their Religion, and that value leſs their preferrment, then their Conſciences, and the diſpleaſure of their Prince (for whom they are ready to ſacrifice their Lives, and Fortunes) leſs then the diſpleaſure of their God, whom they cannot, whom they dare not offend; Or elſe to follow the Opinion and Judgment of four temporizeing *Biſhops*, who under hand endeavour the ruin and deſtruction of the beſt of Churches, like ſo many Wethercocks turning every way with the Fickle and inconſtant Wind?

If ſo, whether the 20 Prelates that are eminent for their Piety and Learning; Or the four which are eminent for neither be guilty of the preſent Schiſm, that's unhappily ſet on foot by he E nemies of our Church.

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QUERY V.

Whether after his Majesties gracious Declaration for Liberty of Conscience, a Protestant Bishop ought to force his Clergy to Act contrary to their Consciences, and what is most Sacred to them; their Religion.

If so, whether our Swearing to observe, the 39 Articles do's not oblige every Clergy-man to stick stedfast, and firm to the Faith therein contain'd; and not to bring our Religion, which is so Primitive and Apostolical into scorn and contempt, through any unjust Compliance for Temporal advantage?

QUERY VI.

Whether the kind, and endearing Expressions of Fellow Brethren, and Fellow Labourers in Gods Word, as us'd by the Apostles themselves; be not more decent and more becoming the Gravity of a Bishop to his Clergy, then the Billingsgate Scoundrel Expressions of Seditions, Scandalous, and perjur'd Varletts?

QUERY VII.

Whether the same Charge that *Paul* gave to his Son *Timothy*, do's not stand good still, *That a Bishop must be sober, of good Behaviour, given to Hospitality, apt to Teach, not given to Wine, no Striker, not Covetous?*

QUERY VIII.

Whether the same Persons that have Commanded the Clergy of late to read the Declaration, huffing some of them into a Compliance by threats, and hard words, wheedling others into

into it by fair promiſes and good words to Act contrary to their Inclinations, are to be look'd on at this time, as friends to the Church of England? Or if they ſhould at another time, when it ſtands more for their Intereſt oblige the ſame Clergy to read Maſs in their reſpective Churches, whether the Oaths then of Canonical obedience may oblige ſuch to obey their Dioceſan?

QUERY IX.

Whether ſuch who have of late comply'd herein, in obedience to his Majeſties Command, and at the ſame time declar'd their diſlike of it, are not guilty of the ſilliest Equivocation, ſuch as a *Jeſuit* himſelf wou'd be aſham'd to own, being the greateſt hypocriſy that cou'd be offer'd both to God and Man?

QUERY X.

Whether the wicked *Tenet* of the Heathen Emperour (*Timeri Mallem quam Amari*) be not more becomeing a primative Perſecutor than a Chriſtian Prelate; whoſe beſt way to make his Lawn ſit eaſy is to Merit the love of all good and virtuous Men, and not to value the hatred of the vitious and prophane? For as benefits and rewards will oblige the one to Reverence and admire his Perſon; ſo will Puniſhments, and the fear of Juſtice deterr others from caſting any dirt, or aſperſion on him in the diſcharge of his ſacred function.

FINIS.

F. S. L.
Dupl.